An Arabic Grammar Cheat Sheet (based on al-Nahw al-Waadhih)

by



Introduction

السلام عليكم ورحمة الله وبركاته,

Below is a list of grammar rules that I've extracted from a work called النَحْوُ الْوَاضِحُ by Shaykhs Ali al-Jarim and Mustafa Ameen. I haven't studied this book with any teachers, but I found out about it when I was studying another book that they wrote, البَلاغَةُ الوَاضِحَةُ.

Every section in the book brings examples and then mentions the rules derived from them. I thought that it would be nice just to have a "cheat sheet" of rules I can go back to quickly review without having to flip through 400 pages of examples and discussion. I've tried to keep it to just the rules, adding examples only as necessary, because the expectation is that you've already studied it in detail and just need to recap things. If you don't already know them, then head on to the Arabic grammar series and start from there.

Note: The numbers at the end of the headings are the page numbers where they are found in the original PDF. The rules are as mentioned by the original authors, unless stated otherwise. Also, the numbering of the rules is slightly off because some numerals were skipped in the original work. Lastly, I highly suggest that you not use this to actually cheat on an exam (I don't think there's any realistic way to fit 20+ pages into that small a space anyhow...)

- Mustafa

الْجُمْلَةُ الْمُفِيْدَةُ (The beneficial sentence) 11

1. The composite phrase that offers a complete benefit is called a جُمْلَة مُفِيْدَة (beneficial sentence), or also كَلام (speech)
2. The جُمْلَة مفيدة could be composed of two words or more, and each word is considered to be part of it

أَجْزَاءُ الْجُمْلَةِ (The parts of a sentence) 15

3. There are three kinds of words:
    1. اسْم (*ism*) - a word used to name a person, animal, plant, non-living thing or anything else
    2. فِعْل (*fi'l*) - a word that denotes the occurrence of an action in a specific time
    3. حَرْف (*harf*) - a word whose meaning does not completely manifest except in the presence of other words.

تَقْسِيْمُ الْفِعْلِ بِاعْتِبارِ زَمَنِهِ (Division of the فِعْل in regards to its time) 21

الْفِعْلُ الْمَاضِيْ (The past tense verb) 21

4. The فِعْل ماض (complete action) is any *fi'l* that indicates the occurrence of an action in the (ماض) past

الْفِعْلُ الْمُضارِعُ (The present tense verb) 22

5. The فِعْل مُضارِع (incomplete action) is any *fi'l* that indicates the occurrences of an action in the حاضِر (present) or مُسْتَقْبَل (future), and it must start with one of the four letters used for the present tense (أ - ن - ي - ت)

الْأَمْرُ (The command) 23

6. The فِعْل الأمْرِ (command) is any *fi'l* that is used to seek something's occurrence in the future

الفاعِلُ (The doer) 29

7. The فاعِل is a *raf'*-ized *ism* preceded by a *fi'l*, and denotes the meaning of the one who did the action

المَفْعُوْلُ بِهِ (The direct object) 32

8. The مَفْعُوْل بِهِ is a *nasb*-ized *ism* that the doer's action occurred on

المُوَازَنَةَ بَيْنَ الْفاعِلِ وَالْمَفْعُوْلِ بِهِ (Weighing between the فاعِل and the مفعول به) p. 36

- Any فاعِل or مَفْعُوْل بِهِ must be an اسم
- The فاعِل is the one the فِعْل emanates from
- The مَفْعُوْل بِهِ is the one that action occurs on
- The ending of the فاعِل is in رَفْع
- The ending of the مَفْعُوْل بِهِ is in نَصْب

الْمُبْتَدَأُ وَالْخَبَرُ (The subject and information) p. 37

9. The مُبْتَدَأ (subject) is a *raf'*-ized *ism* at the beginning of the sentence
10. The خَبَر (information) is a *raf'*-ized *ism* that joins the مبتدأ in forming a beneficial sentence

الْجُمْلَةُ الْفِعْلِيَّة (The verbal sentence) 41

11. Any جُمْلَة (sentence) composed of a فِعل and a فاعل is called a جُمْلَة فِعْلِيَّة (verbal sentence)

الْجُمْلَةُ اسْمِيَّةُ (The nominal sentence) 44

12. Any جُمْلَة composed of a مُبْتدأ and a خَبر is called a جُمْلَة اسْمِيَّة (noun sentence)

نَصْبُ الفِعْلِ الْمُضَارِعِ (*Nasb* of the present tense verb) 48

13. A verb is *nasb*-ized if one the *nasb*-izers precedes it, and they are (أَنْ - لَنْ - إِذَنْ - كَيْ)

جَزْمُ الفِعْلِ الْمُضَارِعِ (*Jazm* of the present tense verb) 54

14. A verb is *jazm*-ized if one of the *jazm*-izers precedes it, such as one of the following حُرُوف (particles): لَمْ, the لا used for prohibition (لا النَّاهِيَّة) and إنْ
15. لَمْ and the لا of prohibition *jazm*-ize a single فِعل مُضارع, with the first negating a فعل's occurrence in the past and the second forbids doing the action
16. إنْ *jazm*-izes two فِعل مُضارع's and offers the meaning that the occurrence of the first action is a condition for the occurrence of the second

رَفْعُ الفِعْلِ الْمُضَارِعِ (The *raf'* of the present tense verb) 59

17. The فعل مضارع is *raf'*-ized if no *nasb*-izer or *jazm*-izer precedes it

كَانَ وَأَخَوَاتُها (*Kaana* and its sisters) 63

18. كانَ enters the مُبْتَدأ and خَبَر, and *raf'*-izes the first (which is then called its اسم) and *nasb*-izes the second (which is called its خَبَر)
19. Like كان in the previous rule are صارَ - لَيْسَ - أَصْبَحَ - أَمْسى - أَضْحى - ظَلَّ - باتَ, and these are called أَخَوَات كانَ ("the sisters of كانَ)
20. Each of these فِعل's has a مُضارِع (imperfect tense) and أمْر (command) that has the same effect as its ماض (perfect tense), except لَيْسَ, from which no مضارع or أمر comes from

إِنَّ وَأَخَوَاتُـهَا (*Inna* and its sisters) 70

21. لَعَلَّ - لَيْتَ - لَكِنَّ - كَأَنَّ - أَنَّ - إِنَّ enter the مُبْتَدَأ and خَبَر and *nasb*-ize the first (which is then called their اسم) and *raf'*-ize the second (which is called their خَبَر)

جَرُّ الاِسْمِ (*Jarr* of the noun) 77

22. An اسم is *jarr*-ized if one of the following حُرُوْف الجَرِّ precedes it: - مِنْ - إلى - عَنْ - عَلى - في - بِ - لِ

الْنَّعْتُ (The description) 84

23. The نَعْت (description): An utterance that indicates a trait in an اسم before it, and the described اسم is called the مَنْعُوْت
24. The نَعْت follows the مَنْعُوت in its *raf'*, *nasb* and *jarr*

تَقْسِيْمُ الْفِعْلِ إلى صَحِيْحِ الْآخِرِ وَالْمُعْتَلِّ الْآخِرِ (Division of the verb into the sound in ending and the defective in ending) 91

25. The فعل مُعْتَلّ الآخِر (*fi'l* with a defective ending) is a فِعْل whose ending is one of the three letters, ا - و - ي, and these letters are called أَحْرُف العِلّة ("defective letters")
26. The فِعل صَحِيْح الآخِر (*fi'l* with a sound ending) is a فِعْل whose ending is not one of the أَحْرَفِ العِلّة

الْمَبْنِيُّ وَالْمُعْرَبُ (The inflexible and flexible) 95

27. Words divide into two sections: (1) Whatever's ending is firmly upon one condition in all constructions (and is called مَبْنِيّ) and (2) whatever's ending changing (and is called مُعْرَب)
28. All حَرْف's are مَبْنِيّ words, and likewise for the فِعْل ماض and فِعْل الأمْرِ

أَنْوَاعُ الْبِنَاءِ (Kinds of inflexibility) 98

29. The conditions that force the endings of مَبْنِيّ words are four: سُكُوْن - فَتْحَة - ضَمَّة - كَسْرَة, and they are called أنْواع البِناءِ (the types of fixated-ness)
30. The words whose endings are forced to one of these four are said to be مَبْنِيَّةٌ عَلى السُّكُونِ أوِ الْفَتْحِ أوِ الضَّمِّ أوِ الْكَسْرِ ("Fixed upon *sukoon*, *fathah*, *dhammah* or *kasrah*")

أَنْوَاعُ الإِعْرَابِ (Kinds of states) 101

31. The states that befall the ending of a مُعْرَب word are four: (1) رَفْع - *raf'*, (2) نَصْب - *nasb,* (3) جَرّ - *jarr* and (4) جَزْم - *jazm*, and they are called أنْواع الإعْراب (the kind of status)
32. The primary indicator of status are four, and they are (1) *dhammah*, (2) *fathah*, (3) *kasrah* and (4) *sukoon*. Other indicators of status can substitute for them
33. رَفْع and نَصب share in اسم's and فِعْل's, جَرّ only applies to اسْم's and جَزْم only applies to فِعل's

أَحْوَالُ بِنَاءِ الْفِعْلِ الْمَاضِيْ (Situations when building the past tense verb) 106

34. The فِعْل ماض is fixed upon *fathah...*
35. except if the و of the plural is attached to it (it would then be fixed upon *dhammah)* or if a voweled تَ, the ن of the feminine plural or the نا used for the doer is attached to it (in those cases it would be fixed upon *sukoon*)

أَحْوَالُ بِنَاءِ الْأَمْرِ (Situations when building the command) 110

36. The فِعل الأمر is fixed upon *sukoon* if it is صَحِيْح الآخِر and nothing is attached to the end of it and likewise if the ن of the feminine plural comes at the end.
    - It is fixed upon *fathah* if a نون التَوْكِيد (a ن of emphasis) is attached to the end
    - If it مُعْتَلّ الآخِر, it is fixed upon dropping the final defective letter.
    - If the ا of the dual, و of the plural or ي of the feminine second person is attached, then it's fixed upon dropping the ن

أَحْوَالُ بِنَاءِ الْمُضَارِعِ (Situations when building the present tense verb) 116

37. The فعل مضارع is fixed upon *fathah* if the ن of emphasis is attached to it, and fixed upon *sukoon* if the ن of the feminine plural is attached and it is مُعْرَب (given status) besides that

الْإِعْرَابُ الْمَحَلِّيُّ (Positional status) 122

38. When a مَبْنِيّ word falls in one of the states of رفع - نصب - جر - جزم, its ending does not change, and it's said: في مَحَل رفع أو نصب أو جَرّ أو جزم ("in the position of *raf'/nasb/jarr/jazm*")

الْفِعْلُ الْمُضَارِعُ الْمُعْتَلُّ الْآخِرُ وَأَحْوَالُ إِعْرَابِهِ (The present tense verb with a defective ending and the situations of its status) 125

39. The فِعل مُضارع with a defective ending is:
    - *raf'*-ized using an implied *dhammah* on all three of the ا, the و and the ي
    - *nasb*-ized using a *fathah* that's implied on ا and visible on the و and ي
    - *jazm*-ized by dropping the end

الاِسْمُ الْمُعْتَلُّ الْآخِرُ (The noun with a defective ending) 130

الْمَقْصُوْرُ وَأَحْوَالُ إِعْرَابِهِ (The shortened noun and the situations of its status) 130

40. The مَقْصُوْر is any اسم that is مُعْرَب and ends with a mandatory (i.e. not additional) *alif*
41. All the three vowels are implied on the end of a مقصور word

الْمَنْقُوْصُ وَأَحْوَالُ إِعْرَابِهِ (The decreased noun and the situations of its status) 133

42. The مَنْقُوص is any اسم that is مُعْرب and ends with a mandatory ي, and the letter before it has a *kasrah* on it
43. The *dhammah* and *kasrah* are implied on the ending of a منقوص word in the states of *raf'* and *jarr*. As for *nasb,* it's done using an apparent *fathah* on the end

نَصْبُ الْمُضَارِعِ بِأَنْ الْمُضْمَرَةِ (*Nasb* of the present tense verb using a hidden أَنَّ) p. 137

بَعْدَ لَامِ التَّعْلِيْلِ (After the ل of causation) 137

44. After a لام التَعْلِيل, the فعل مضارع is *nasb*-ized using a permissively hidden أن

بَعْدَ لَامِ الْجُحُوْدِ (After the ل of denial) 138

45. After a لام الجحود, the فعل مضارع is *nasb*-ized using a forcibly hidden أن

بَعْدَ أَوْ (After أو) p. 140

46. After an أو that comes with the meaning of إلى or إلّا, the فعل مضارع is *nasb*-ized using a forcibly hidden أن

بَعْدَ حَتَّى (After حَتَّى) p. 141

47. After حَتّى, the فعل مضارع is *nasb*-ized using a forcibly hidden أن

بَعْدَ فَاءِ السَّبَبِيَّةِ (After the causative ف) p. 142

48. After a فاء سَبَبِية that is preceded by a negation or request, the فعل مضارع is *nasb*-ized using a forcibly hidden أن

بَعْدَ واوِ الْمَعِيةِ (After the و of accompaniment) 143

49. After a واو معية that is preceded by a negation or request, the فعل مضارع is *nasb*-ized using a forcibly hidden أن

جَوَازِمُ الْفِعْلِ الْمُضَارِعِ (The *Jazm*-izers of the present tense) 148

الأَدَوَاتُ الَّتِيْ تَجْزِمُ فِعْلاً وَاحِداً (The tools that *jazm*-ize a single verb) 148

50. From the tools that *jazm*-ize a single فِعل مضارع are لَمَّا and the لام الأمرِ (the ل used for commands). The former offers the meaning of negation like لَمْ, except that this negation has lasted until the present time. The latter makes the فعل مضارع offer the meaning of a command

الأَدَوَاتُ الَّتِيْ تَجْزِمُ فِعْلَيْنِ (The tools that *jazm*-ize two verbs) 151

51. The tools that *jazm*-ize two فعل مضارع's are 12:
    - إنْ and إذْما (both are حرف's)
    - مَنْ - ما - مَهْما - مَتى - أيَّان - أَيْنَ - أنَّى - حَيْثُما - كَيْفَما - أَيّ (all are اسم's)

الأَفْعَالُ الْخَمْسَةُ وَإِعْرَابُهَا (The 5 Verbs and their status) 156

52. الأفعال الخَمْسَة are any مُضارع that has the و of the plural, the ا of the dual or the ي of the feminine second person attached to the end of it

53. الأفعال الخَمْسَة are *raf'*-ized using ن and are *nasb*-ized and *jazm*-ized by dropping it

تَقْسِيْمُ الاسْمِ إِلَى مُفْرَدٍ وَمُثَنًّى وَجَمْعٍ (Division of the noun into the singular, dual and plural) 162

54. The اسم divides into three branches: مُفْرَدٌ (singular), مُثَنًّى (dual) and جَمْعٌ (plural). The مفرد indicates a single entity, the dual indicates two entities (by adding انِ or يْنِ to the end) and the plural indicates more than two

تَقْسِيْمُ الْجَمْعِ (Division of the plural) 165

55. The جمع (plural) divides into three:
    1. جَمْع التَّكْسِيْر (broken plural) - Indicates more than two by altering the form of the singular
    2. جَمْع الْمُذَكَّر السَّالم (sound masculine plural) - Indicates more than two by adding وْنَ or يْنَ to the end
    3. جَمْع الْمُؤَنَّث السَّالم (sound feminine plural) - Indicates more than two feminine objects by adding ات to the end

إِعْرَابُ الْمُثَنَّى (The status of the dual) 168

56. The مُثَنًّى is *raf'*-ized using ا and *nasb*-ized and *jarr*-ized using ي

إِعْرَابُ جَمْعِ الْمُذَكَّرِ السَّالمِ (The status of the sound masculine plural) 172

57. The جَمْع الْمذكّر السالم is *raf'*-ized using و and *nasb*-ized and *jarr*-ized using ي

إِعْرَابُ جَمْعِ الْمُؤَنَّثِ السَّالمِ (The status of the sound feminine plural) 176

58. The جَمْع الْمُؤنّث السالم is *raf'*-ized using *dhammah* and *nasb*-ized and *jarr*-ized using *kasrah*

الْمُضَافُ وَالْمُضَافُ إِلَيْهِ (The مُضاف and مُضاف إليه) p. 180

59. The مُضاف is an اسم that is associated to an اسم after it, so it becomes a definite noun because of this association, or it becomes specific
60. If the مضاف had a *tanwin* before this association was made, it drops it. If it's a مُثنى or a جمع المذكر السالم, then it drops it ن at the end

61. The مُضاف إلَيْهِ is an اسم that comes after the مُضاف and is *jarr*-ized

الأَسْمَاءُ الْخَمْسَةُ وَإِعْرَابُها (The 5 Nouns and their status) 185

62. الأسْماء الْخَمْسَة (The 5 Nouns) are: أبٌ - أَخٌ - حَمٌ - فُوْ - ذُوْ
63. الأسماء الخمسة are *raf'*-ized using و, *nasb*-ized using ا and *jarr*-ized using ي, and the condition for giving them status this way is that they are مُضاف to something that is not the ي of the first person

عَلامَتُ الْتَّأْنِيْثِ فِيْ الأَفْعَالِ (The signs of feminization in verbs) 189

64. If the فاعِل of the فِعْل is feminine, the فِعْل is feminine
65. The sign of feminization in the فِعل ماض is a silent تْ at the end
66. The sign of feminization in the فِعل مضارع is a voweled ت at its beginning

عَلامَتُ الْتَّأْنِيْثِ فِيْ الأَسْماءِ (The signs of feminization in nouns) 192

67. The signs of feminization in an اسم are three: (1) A ت that is voweled, (2) ى (*alif maqsurah*) or (3) اء (*alif mamdoodah*)
68. A feminine noun could be devoid of signs of feminization

النَّكِرَةُ وَالْمَعْرِفَةُ (The indefinite and definite nouns) 195

69. The نَكِرَة (indefinite noun) is an اسم that does not indicate a specific entity
70. The مَعْرِفَة (definite noun) is an اسم that does indicate a specific entity

الْعَلَمُ (The proper name) 197

71. The عَلَم is a definite noun by which a person, place, animal or anything else is named with

الْمُعَرَّفُ بِالْأَلِفِ وَاللامِ (The noun that is made definite using ال) p. 200

72. When ال enters an indefinite noun, it makes it a definite noun

الضَّمِيْرُ (The pronoun) 202

73. The ضَمِير is a definite noun that indicates the مُتَكَلِّم (first person), مُخاطَب (second person) or غائِب (third person)

الضَّمِيْرُ الْمُنْفَصِلُ (The detached pronoun) 204

74. The ضَمِيْر مُنْفَصِل is what's possible to utter by itself without being attached to another word
75. The detached pronouns in رَفْع form are:
    - First person: أَنا (singular) and نَحْنُ (dual and plural)
    - Second person (masculine): أَنْتَ (singular), أَنْتُما (dual) and أَنْتُمْ (plural)
    - Second person (feminine): أَنْتِ (singular), أَنْتُما (dual) and أَنْتُنَّ (plural)
    - Third person (masculine): هُوَ (singular), هُما (dual) and هُمْ (plural)
    - Third person (feminine): هِيَ (singular), هُما (dual) and هُنَّ (plural)
76. The detached pronouns in نَصْب form are:
    - First person: إِيَّايَ (singular) and إِيَّانَا (dual and plural)
    - Second person (masculine): إِيَّاكَ (singular), إِيَّاكُمَا (dual) and إِيَّاكُمْ (plural)
    - Second person (feminine): إِيَّاكِ (singular), إِيَّاكُمَا (dual) and إِيَّاكُنَّ (plural)
    - Third person (masculine): إِيَّاهُ (singular), إِيَّاهُما (dual) and إِيَّاهُمْ (plural)
    - Third person (feminine): إِيَّاهَا (singular), إِيَّاهُما (dual) and إِيَّاهُنَّ (plural)

الضَّمِيْرُ الْمُتَّصِلُ (The attached pronoun) 208

77. The ضَمِيْر مُتَّصِل is not uttered by itself and is always attached to another word
78. The pronouns attached to verbs and that are in رَفْع are:
    - ت
    - ا for the dual
    - و for the plural
    - ن of the feminine plural
    - the ي of the singular feminine second person
79. The ي of the singular first person, the ك of the 2 second person and the ه of the third person: When they are attached to a فِعْل (verb) they are in the position of نَصْب, and

when they are attached to an اِسْم (noun) or the حُرُوْف الْجَرِ (the particles of *jarr*) they are in the position of جَرّ

80. The pronoun نا is sometimes in the position of رَفْع, sometimes in نَصْب, sometimes in جَرّ

الضَّمِيْرُ الْمُسْتَتِرُ (The hidden pronoun) 213

81. الضَمِيْر المُسْتَتِر is a pronoun that attaches to a فِعْل without being apparent in pronunciation
82. The hidden pronoun in the فِعْل ماض has the implication of هُوَ (masculine third person) or هِيَ (feminine third person)
83. The hidden pronoun in the فِعْل مُضارِع varies in implication varies along with letter used to start the مُضارِع
84. The hidden pronoun in the فعْل الأمْر always implies أنْتَ (the second person)

الاسْمُ الْمَوْصُوْلُ (The relative pronoun) 217

85. The اسْم مَوْصُوْل is a definite noun whose intent is signalled using a sentence after it that is called the صِلَة (link)
86. The صِلة must contain a pronoun in it that goes back to the مَوْصُوْل, and this pronoun is called the عائِد (returner)
87. The أسماء مَوْصُوْلَة (relative pronouns) are:
    - الَّذِيْ - Masculine singular
    - الَّتِيْ - Feminine singular
    - الَّذانِ - Masculine dual
    - الَّتَانِ - Feminine dual
    - الَّذِيْنَ - Masculine plural
    - الَّلاتِيْ - Feminine plural
    - مَنْ - Intelligent beings
    - ما - Non-intelligent beings

اسْمُ الإِشَارَةِ (The demonstrative pronoun) 222

88. أَسْماء الْإِشَارَةِ (Demonstrative pronouns) are nouns that indicate something specific that is pointed to
89. The أسماء الإشارة are:
    - ذَا - Masculine singular
    - ذِهِ - Feminine singular
    - ذَانِ - Masculine dual
    - تَانِ - Feminine dual

- أُولاءِ - Intelligent plurals (masculine or feminine)

90. The اسم إشارة for the masculine dual or feminine dual is treated like duals, such that it's with ا in the state of رفع and with ي in the states of نَصب and جرَ

نَائِبُ الْفَاعِلِ (The substitute for the doer) 227

91. The نائب الفَاعِلِ is a *raf'*-ized اسم that occupies the place of the فاعِل after it's been dropped
92. When the فِعْل is attached to the نائب الفاعل and it's a ماض (complete action), its beginning takes a *dhammah* and the letter before the end takes a *kasrah.* If the فِعْل is مُضارِع, its beginning takes a *dhammah* and the letter before the end takes a *fathah*. The فعل that these changes occur in is called مَبْنِيٌّ لِلْمَجْهُولِ (built for the passive)
93. If the نائب الفاعِل is feminine, the فِعل is feminine

أَفْعَالُ الاسْتِمْرَارِ النَّاسِخَةُ وَما دامَ (The verbs of continuity that abrograte the مُبْتَدأ and مَا دَامَ) p. 231

94. Like كانَ in effect are ما زالَ (*maa zaala*), ما بَرِحَ (*maa bariha*), ما انْفَكَّ (*maa-nfakka*), ما فَتِئَ (*maa fati'a*), and ما دامَ (*maa daama*). They enter upon both the مُبْتَدَأ and خَبَر and *raf'*-ize the first (which is then called their اسم) and *nasb*-ize the second (which is called their خَبَر)
95. ما دامَ indicates the length of the interval of what's before it. The following give the meaning of continuity in the ascription of the خَبَر to the اسم and are called the أفْعَال الاِسْمِرارِ (verbs of continuity)
    - ما زالَ
    - ما بَرِحَ
    - ما انْفَكَّ
    - ما فَتِئَ
96. The أفْعال الاسْتِمْرار must be preceded by a tool used for negation and دامَ must be preceded by the ما that gives the meaning of time

الْمَفْعُوْلُ الْمُطْلَقُ (The absolute object) 236

97. The مَفْعُوْل مُطْلَق is a *nasb*-ized noun that agrees with the فِعل in its pronunciation and it comes after the فعل to emphasize it or to clarify its kind or number

الْمَفْعُوْلُ لِأَجْلِهِ (The object of reason) 241

98. The مَفْعُوْل لِأجْلِهِ is a *nasb*-ized noun that clarifies the reason for the action and the cause for its occurrence

ظَرْفُ الزَّمانِ وَظَرْفُ الْمَكَانِ (The frame of time and the frame of place) 245

99. The ظَرْف الزَّمانِ is a *nasb*-ized noun that clarifies the time that the action occurred in
100. The ظَرْف الْمَكانِ is a *nasb*-ized noun that clarifies the place that the action occurred in

الْمُبْتَدَأُ وَالْخَبَرُ وَتَطَابُقُهُمَا (The subject, the information and their agreement with each other) 253

101. The خَبَر matches the مُبْتَدأ in its being singular, dual or plural and in its masculinity or femininity
102. If the مُبْتَدأ is a plural of non-intelligent beings, it's allowed to inform about it using the plural or the feminine singular

خَبَرُ الْمُبْتَدَأ حِيْنَ يَكُوْنُ جُمْلَةً أَوْ شِبْهَ جُمْلَةٍ (When the خَبَر is a sentence or a pseudo-sentence) 257

103. Just like how the خبر can be a مُفْرَد (single word), it can also be a:
    1. جُمْلَة فِعْلِيَّة (verbal sentence)
    2. جُمْلَة اسْمِيَّة (nominal sentence)
    3. شِبْه جُمْلَةٍ (i.e. ظَرْف [frame of time or place] or جارّ وَمَجْرُور [particle of جَرّ followed by a *jarr*-ized noun])
104. The جُمْلَة (sentence) of the خَبَر must contain a pronoun that ties it to the مُبْتَدَأ

خَبَرُ النَّوَاسِخِ حِيْنَ يَكُوْنُ جُمْلَةً أَوْ شِبْهَ جُمْلَةٍ (When خَبَر for one of the abrogrators of the مُبْتَدَأ is a sentence or a pseudo-sentence) 263

105. Just like how the خَبَر of كانَ and the خَبَر of إنَّ can be a مُفْرَد (single word), they can also be a:
    1. a جُمْلَة فِعْلِيَّة
    2. جُمْلَة اسْمِيَّة
    3. شِبْه جُمْلَةٍ

مَوَاضِعُ فَتْحِ هَمْزَةِ انَّ (The places where *fathah* is placed on the *hamzah* of انَّ) p. 267

106. The ا of انَّ is given *fathah* when it, its أسم and its خَبَر take the place of the مَصْدَر (infinitive of the verb)

107. The مَصْدَر that is formed from أَنَّ, its أسم and its خَبَر is called the مَصْدَر مُؤَوَّل (interpretative infinitive)

108. The مَصْدَر مُؤَوَّل can be a
   - فاعِل
   - مَفْعُوْل بِهِ
   - نائِب الْفاعِلِ
   - *jarr*-ized by one of the حُرُوْف الْجَرِّ

المَصْدَرُ الْمُؤَوَّلُ مِنْ أَنْ وَالْفِعْلِ (The infinitive that is interpreted from أَنْ and the verb) 272

109. أَنْ is a حَرْف مَصْدَرِيّ (infinitive particle) that is interpreted along with the فِعْل after it to be a مَصْدَر

110. The مَصْدَر مُؤَوَّل that interpreted from أنْ and the فِعْل can be a
   - فاعِل
   - نائِب الْفاعِلِ
   - مُبْتَدَأ
   - خَبَر
   - مَفْعُوْل بِهِ
   - *jarr*-ized by one of the حُرُوْف الْجَرِّ

مَوَاضِعُ كَسْرِ هَمْزَةِ انَّ (The places where *kasrah* is placed on the *hamzah* of انَّ) p. 276

111. The ا of انَّ takes a *kasrah* when it and the مَعْمُول (the word it affects) cannot be interpreted together as a مَصْدَر, and that is mandatory when:
   1. It falls at the beginning of the sentence
   2. It falls after قَوْل and words that derive from قَوْل
   3. It falls in the beginning of the صِّلَة sentence

تَقْسِيْمُ الْفِعْلِ إِلى صَحِيْحٍ وَمُعْتَلٍّ (Division of the verb into sound and defective) 279

112. The فِعْل صَحِيْح (sound verb) is when all of its root letters are sound letters, and it has three kinds:

1. السَالِم (safe) - Is not مَهْمُوز or مُضَعَّف (e.g. شَرِبَ)
2. المَهْمُوْز (hamzated) - One of its root letters is ء (e.g. سَأَلَ)
3. المُضَعَّف (doubled) -The second and third letters are the same (e.g. عَدَّ)

113. The فِعْل مُعْتَلّ (defective verb) is when some of the root letters are أَحْرُف العِلَّة (defective letters), and it has five varieties:

1. المِثال - The first root letter is defective (e.g. وَجَدَ)
2. الأَجْوَف - The middle letter is defective (e.g. قَالَ)
3. النَاقِص - The final letter is defective (e.g. خَشِيَ)
4. اللفِيْف الْمَفْرُوْق - The first and final letters are defective (e.g. وَعَى)
5. اللفِيْف الْمَقْرُوْن - The middle and final letters are defective (e.g. طَوَى)

ضَمَائِرُ الرَّفْعِ الْبَارِزَةُ الْمُتَّصِلَةُ بِالْأَفْعَالِ (The visible pronouns of رَفْع that attach to verbs) 285

114. The visible pronouns of رَفْع that attach to the end of a ماض (complete action) are:

- ت
- نا
- The ا of the dual
- The و of the masculine plural
- The ن of the feminine plural

115. The visible pronouns of رفع that attach to the end of a مُضارِع (incomplete action) and the أَمْر (command) are:

- The ي of the feminine singular second person
- The ا of the dual
- The و of the masculine plural
- The ن of the feminine plural

إِسْنَادُ الْأَفْعَالِ الصَّحِيْحَةِ وَالْمُعْتَلَّةِ إِلى الضَّمَائِرِ الْبَارِزَةِ (Attaching sound and defective verbs to visible pronouns) 289

إِسْنَادُ السَّالِمِ وَالْمَهْمُوْزِ وَالْمِثَالِ إلى الضَّمَائِرِ (Attaching the صَحيْح, the hamzated and the مِثال to pronouns) 289

116. If the سالم, a مَهْمُوْز or a مِثال verb to one of the visible pronouns of of رفع (e.g. سَأَلْتَ), then no changes occur in the verb

إِسْنَادُ الْمُضَعَّفِ وَالْأَجْوَفِ إلى ضَمَائِرِ الرَّفْعِ الْبَارِزَةِ (Attaching the doubled verb and the أَجْوَف to visible pronouns of *raf'*) 291

117. If a فعل مُضَعَّف is attached to a pronoun of رَفْع that is voweled the إدغام (assimilation of the second and third letters) is broken up (e.g. شَقَقْنَا)

118. If the final letter of a فعل أجوف is marked with a *sukoon*, the middle letter is dropped (e.g. قُلْتُ)

إِسْنَادُ الْمَاضِيْ النَّقِصِ إلى ضَمَائِرِ الرَّفْعِ الْبَارِزَةِ (Attaching the ناقِص past tense verb to visible pronouns of *raf'*) 295

119. If a ناقص past tense verb is attached to the و of the masculine plural - the defective letter is dropped and the *fathah* before the و stays if the dropped letter was an *alif* (e.g. دَعَوْا), and if the dropped letter was not an *alif*, a *dhammah* is placed before the و (e.g. خَشُوْا and سَرُوْا)

120. If the final letter of a ناقص past tense verb is ي or و and it is attached to a visible pronoun besides the و of the masculine plural, no changes occur (e.g. خَشِيْتَ and سَرُوْتَ)

121. If the final letter of a ناقص past tense verb is *alif* and it is attached to a visible pronoun besides the و of the masculine plural: If it is ثُلاثِيّ (coming from a triliteral root), the *alif* is taken back to its original root letter (i.e. دَعَوْتَ). Otherwise, it is converted to a ي (e.g. اِعْتَلَيْتَ)

إِسْنَادُ الْمُضارِعِ وَالْأَمْرِ النَّقِصَيْنِ إلى ضَمَائِرِ الرَّفْعِ الْبَارِزَةِ (Attaching the ناقِص present tense verbs and commands to visible pronouns of *raf'*) 299

122. The ناقص present tense verb that has either an *alif*, a ي or a و at its end: If it's attached to ي of the feminine singular second person or the و of the masculine plural, the defective letter is dropped (e.g. تُبْدِيْنَ and يَدْعُوْنَ) and the *fathah* of the letter before it stays, if an *alif* was dropped (e.g. تَسْعَيْنَ and يَسْعَوْنَ)

123. The ناقِص present tense verb with an *alif* at the end: If it's attached to the *alif* of the dual or the ن of the feminine plural, the *alif* is converted to a ي (e.g. يَسْعَيَانِ and يَسْعَيْنَ)

124. The ناقِص present tense verb with a ي or و at the end: If it's attached to the *alif* of the dual or the ن of the feminine plural, that will not cause any changes (e.g. يُبْدِيَانِ and يَدْعُوْنَ)

الْمُجَرَّدُ وَالْمَزِيْدُ (The bare and increased verbs) 304

مُجَرَّدُ الثُّلَاثِيِّ وَمَزِيْدُهُ (the bare and increased tri-literals) 304

125. The فِعْل مُجَرَّد (bare verb) has all of its letters as root letters (e.g. فَهِمَ)

126. The فِعل مَزِيْد فِيِه (increased verb) has one or more additional letters added to the root letters (e.g. أفْهَمَ)

127. The ثُلاثِيّ (verb with three-letter root) can have one, two or three letters added to it

مُجَرَّدُ الرُّبَاعِيِّ وَمَزِيْدُهُ (the bare and increased quadri-literals) 306

128. The رُباعِيّ (verb with four-letter root) can have one or two letters added to it

هَمْزَتَا الْوَصْلِ وَالْقَطْعِ (The connective and cutting *hamzahs*) 309

129. هَمْزَة الوَصْلِ (connective *hamzah*) is added to the beginning of a word to allow pronunciation of a silent letter. It is established in the beginning of talk and it drops in the middle of talk. It is in ماض خُماسِيّ (five-letter) and سُداسِيّ (six-letter) past tense verbs, their command forms, their مصدر's and the command of a ثُلثِيّ verb

130. هَمْزَة الْقَطْع (The *hamzah* of cutting) is established in both the beginning and the middle of the talk, like the *hamzah* of the past tense رُباعِيّ (four-letter verb), its command its مصدر, the *hamzahs* in nouns and particles (except some nouns and ال)

الْفِعْلُ اللَّازِمُ وَالْفِعْلُ الْمُتَعَدِّيْ (The intransitive verb and the transitive verb) 314

131. The فعل falls into the لازِم (intransitive) and the مُتَعَدٍّ (transitive)

132. The فِعل لازِم does not *nasb*-ize a direct object and the فعل مُتَعَدٍّ does

أقْسَامُ الْمُتَعَدِّيْ (The types of the transitive verb) 315

133. A فِعْل مُتَعَدٍّ can be one of four types:

    1. *Nasb*-izes one مَفْعُول بِهِ (direct object)
    2. *Nasb*-izes two objects that were originally a مُبْتَدَأ and خَبَر
        - ظَنَّ (*thanna*), حَسِبَ (*hasiba*), خَالَ (*khaala*), زَعَمَ (*za'ama*), جَعَلَ (*ja'ala*), عَدَّ (*'adda*), حَجا (*hajaa*) and هَبْ (*hab*) --> These give the meaning of doubt while leaning to the view that something is probably true
        - رَأى (*ra-aaa*), عَلِمَ (*'alima*), وَجَدَ (*wajada*), ألْفَى (*alfaa*), دَرَى (*daraa*), تَعَلَّمَ (*ta'allama*) --> These give the meaning of complete certainty

- رَدَّ (*radda*), تَرَكَ (*taraka*), تَخِذَ (*takhidha*), اتَّخَذَ (*ittakhada*), جَعَلَ (*ja'ala*) and وَهَبَ *(wahaba)* --> These give of the meaning of changing something from one state to another

3. *Nasb*-izes two objects that were not originally a مُبْتَدَأ and خَبَر, such as أعْطَى (*a'taa*), سَأَلَ (*sa-ala*), and كَسا (*kasaa*)
4. *Nasb*-izes three objects: أرى (*araa*), أعْلَمَ (*a'lama*), أنْبَأَ (*anba-a*), نَبَّأَ (*nabba-a*), أَخْبَرَ (*akhbara*), خَبَّرَ (*khabbara*), and حَدَّثَ (*haddatha*)

تَعْدِيَةُ الْفِعْلِ بِالْهَمْزَةِ وَالتَّضْعِيْفِ (Making the verb transitive using أ and doubling) 317

134. If a *hamzah* is added to the beginning of a ثُلاثِيّ verb (e.g. أَفْهَمَ) or its second letter is doubled (e.g. سَهَّلَ), it will become مُتَعَدٍّ against one object if it was previously لازِم, and will become مُتَعَدٍّ against two objects if it was previously مُتَعَدٍّ against one object

اسْمُ الْفَاعِلِ (The noun of the doer) 324

135. اسْم الفاعِل (the noun of the doer) is formed to indicate what does the action. From the ثلاثي, it is in the form of فَاعِل. Otherwise, it is in the form of the مُضارِع along with (1) the substitution of م for the initial letter used for the present tense and (2) *kasrah* on the letter before the final letter (e.g. مُكْرِم)

اسْمُ الْمَفْعُوْلِ (The noun of the object) 329

136. اسْم الْمَفْعُوْل (the noun of the object) is formed to indicate what action happens to. From the ثلاثي, it is in the form of مَفْعُوْل. Otherwise, it is in the form of the اسْم الْفاعِل along with *fathah* on the letter before the final letter (e.g. مُكْرَم)

الْمُسْتَثْنَى (The exception) 333

الْمُسْتَثْنَى بِإلاَّ (The exception using إلاَّ) p. 333

137. The noun that comes after إلاّ is called المُسْتَثْنَى (the exception). The noun that comes before it and covers what is after it in meaning is called مُسْتَثْنًى مِنْه ("excepted from")
138. المُسْتَثْنَى بِإلا (the exception using إلّا) is a noun mentioned after إلا that opposes the stipulation found in what is before it

حُكْمُ المُسْتَثْنَى بِإلاّ (The rule for the exception made using إلاّ) p. 334

139. If the مُسْتَثْنى مِنْهُ is mentioned and the speech is مُثْبَت (positive/affirmed), then the مُسْتَثْنَى must be in *nasb* (e.g. طارَ الحَمَّامُ إلاّ وَاحِدَةً)

140. If the مُسْتَثْنى مِنْهُ is mentioned and the speech is مَنْفِيّ (negative), then the مُسْتَثْنى can be in *nasb* on the basis of exception (e.g. مَا سَلَّمْتُ عَلَى الْقَادِمِيْنَ إلاّ الأوَّلَ) or it can follow the مُسْتَثْنى مِنْهُ in status (e.g. مَا سَلَّمْتُ عَلَى الْقَادِمِيْنَ إلاّ الأوَّلِ)

141. If the مُسْتَثْنى مِنْهُ is omitted, the مُسْتَثْنى is given status according to what its placement calls for, as if إلا wasn't there (e.g. مَا صاحَبْتُ إلاّ الأخْيارَ)

الْمُسْتَثْنَى بِغَيْر وَسِوى (The exception made using غَيْر and سِوى) p. 336

142. Exceptions are made using غَيْر and سِوى. They give *jarr* to what's after them using إضافة (i.e. the word after them is مُضاف إلَيْهِ), and status is given to them the same way it is given to the word after إلا [Note: The *Ajurroomiyyah* also mentions سُوى and سَواء]

الْمُسْتَثْنَى بِخَلا وَعَدَا وَحَاشاَ (The exception made using خَلا, *'adaa* and حاشا*)* *p.* 338

143. Exceptions are made using خَلَا (*khalaa*), عَدَا (*'adaa*) and حاشا (*haashaa*). They *nasb*-ize the noun after them on the basis that they are أفْعَال (verbs) or they *jarr*-ize on the basis that they are حُرُوْف الْجَرِّ. If ما precedes خَلا or عَدا, then *nasb* is mandatory

الْحَالُ (The condition) 345

144. The حَال (condition) is a *nasb*-ized noun that clarifies the situation of فاعل (doer) or the مَفْعُوْل بِهِ (direct object) at the time of the action, and the فاعل and the مفعُول به each called صاحِب الْحالِ (the possessor of the condition)

أنْوَاعُ الْحَالِ (The kinds of conditions) 346

145. The حال can come as:
   1. مُفْرَد (single word) - جاءَ مُحَمَّدٌ ضاحِكًا
   2. جُمْلَة اسْمِيَّة (noun sentence) - جاءَ مُحَمَّدٌ مَعَهُ أخُوْهُ
   3. جُمْلَة فِعْلَيَّة (verbal sentence) - جَاءَ مُحَمَّدٌ يَضْحَكُ
   4. ظَرْف (frame of time or place)
   5. جار ومَجْرُور (a particle of *jarr* followed by a *jarr*-ized noun)

146. If the حال is a جُمْلَة, then it must have something to tie it to the صاحب الحال, either و by itself, a ضَمِير (pronoun) by itself, or both together

التَّمْيِيْزُ (The distinction) 354

147. The تَمْيِيْز (distinction) is a noun that is mentioned to clarify the intent of a preceding word that multiple things can be intended by

148. The مُمَيَّز (distinguished word) is either (1) مَلْفُوْظ (pronounced/mentioned) or (2) مَلْحُوْظ (noticed/inferred). The first is what's mentioned in the sentence (i.e. measures of weight, volume, space, or numbers), and the second is understood from the sentence without being mentioned (e.g. طَابَ المَكانُ هَواءً)

حُكْمُ التَّمْيِيْزِ (The rule for the distinction) 356

حُكْمُ تَمْيِيْزِ الْوَزْنِ وَالْكَيْلِ وَالْمِساحَةِ (The rule for distinguishing weight, volume and space) 356

149. It's allowed for the تَمْيِيْز of weight, volume or space to be in *nasb* or to be *jarr*-ized as a مُضاف إلَيْه (e.g. اشْتَرَيْتُ رِطْلَ لَبَنٍ) or *jarr*-ized using مِنْ (e.g. اشْتَرَيْتُ رِطْلاً مِنْ لبَنٍ)

حُكْمُ تَمْيِيْزِ الْعَدَدِ (The rule for distinguishing numbers) 357

150. The تَمْيِيْز of numbers must be:

- in *jarr* and plural for numbers 3-9 (e.g. أَكَلْتُ أَرْبَعَ تُفَّاحاتٍ)
- in *nasb* and singular for numbers 11-99 (e.g. فِيْ الشَّهْرِ ثَلاثُوْنَ يَوْماً)
- in *jarr* and singular for 100 and 1000 (e.g. فِي الْقِنْطارِ مِائَةُ رِطْلٍ)

حُكْمُ التَّمْيِيْزِ إذا كانَ الْمُمَيَّزُ مَلْحُوْظاً (The rule for the تَمْيِيْز if the مُمَيّز is inferred) 359

151. If the مُمَيَّز is inferred and not mentioned, the تَمْيِيْز is put in *nasb*

المُنَادَى (The vocative) 364

152. The مُنادَى (vocative) is a noun that's mentioned after يا or one of its siblings, requesting the approach of who/what that noun signifies

153. The مُنادى is in *nasb* if it is مُضاف (e.g. يَا طَالِبَ الْعِلْمِ), a شَبِيه بِالْمُضافِ (something that resembles a مُضاف) (e.g. يا حَمِيْداً فِعْلُهُ) or a نَكِرَة غَيْر مَقْصُوْدَةٍ (unintended indefinite noun) (e.g. يا غافِلاً). It is fixed on *raf'* if it is (1) a نَكِرَة مَقْصُوْدَة (intended indefinite noun) or (2) a singular proper name (e.g. يَا زَيْدُ). What's meant by "singular" is whatever is neither a مُضاف nor something that resembles a مُضاف

المَمْنُوْعُ مِن الصَّرْفِ (The partly flexible noun) 369

الْعَلَمُ المَمْنُوْعُ مِن الصَّرْفِ (The proper name that is partly flexible) 369

154. The عَلَم (proper name) is مَمْنُوْع مِن الصّرْفِ (prevented from having a تَنْوِيْن) and is given *jarr* using a *fathah* instead of a *kasrah* if it is:

1. مُؤَنَّث (feminine) - e.g. زَيْنَبُ
2. أعْجَمِيّ (non-Arab) - e.g. إسْماعِيْلَ
3. مرُكَّب تَرْكِيْباً مَزِيًّا (composed from words mixed together) - e.g قَاضِيْخانُ
4. added to using ان at the end - e.g. عُثْمانُ
5. on the pattern of a فِعْل - e.g. أَحْمَدُ
6. مُذَكّر (masculine) with three letters, the first having *dhammah* and the second having *fathah* - e.g. عُمَرُ

الْصِّفَةُ المَمْنُوْعَةُ مِن الصَّرْفِ (The description that is partly flexible) 371

155. The صِفَة (descriptive word) is مَمْنُوْع مِن الصرْفِ and is given *jarr* using a *fathah* instead of a *kasrah* if it is:

1. On the pattern of فَعْلان - e.g. عَطْشَانُ
2. On the pattern of أَفْعَل - e.g. أَسْبَقُ
3. From أُحاد/مَوْحَد ("one by one") up to عُشار/مَعْشَر ("ten by ten")

الْمَمْنُوْعُ مِن الصَّرْفِ لِصِيْغَةِ مُنْتَهى الْجَمُوْعِ أَوْ أَلِفِ التَّأْنِيْثِ (What is partly flexible due to the form of the utmost plural or the ا used for feminization) 373

156. A noun is مَمْنُوْع مِن الصرْفِ if it:

1. is in the form of صِيْغَة المُنْتَهى الْجَمُوْع (the utmost/extreme plural) - i.e. a broken plural that has an additional ا followed by two or three letters (e.g. مَدَارِسُ and عَصافِيْرُ)
2. ends using أَلِف التأنِيْثِ الْمَمْدُوْدَة (the elongated *alif* of feminization) - i.e. feminine noun that ends with اء (e.g. صَحْرَاءُ)
3. ends using أَلِف التأنِيْثِ الْمَقْصُوْرَة (the shortened *alif* of feminization) - i.e. feminine noun that ends with ى (e.g. نُعْمَى)

جَرُّ المَمْنُوْعِ مِن الصَّرْفِ بِالْكَسْرَةِ (Giving *jarr* to a partly flexible word using *kasrah*) 374

157. The مَمْنُوْع مِن الصَّرْفِ is given *jarr* using *kasrah* if it is مُضاف or starts with ال

النَّعْتُ الْحَقِيْقِيُّ وَالسَّبَبِيُّ (The true and the causal description) 378

158. The نَعْت (description) is two kinds: حَقِيْقِيّ (true) and سَبَبِيّ (causal). The حَقِيْقِيّ indicates a trait that actually resides in the مَتْبُوْع (word it follows). The سَبَبِيّ indicates a trait in a noun that is tied to the مَتْبُوْع (e.g. رَكِبْتُ الْحِصانَ الْجَمِيْلَ سَرْجُهُ)

مُطَابَقَةُ النَّعْتِ وَالْمَنْعُوْتِ (Agreement between the description and the described word) 379

159. The نَعْت in both of its kinds follows the مَنْعُوْت (word that is described) in its *raf'*, *nasb* and *jarr*, and its being definite (مَعْرِفَة) or indefinite (نَكِرَة)

160. In addition to the above, the نَعْت حَقِيْقِيّ follows the مَنْعُوْت in its إفْراد (singularity), تَثْنِيْث (dualness), and جَمْع (plurality), and its being مُذَكَّر (masculine) or مُؤَنَّث (feminine)

161. The نَعْت سَبَبِيّ is مُفْرَد (singular), and what's after it is considered in regards to whether it is مُذَكَّر or مُؤَنَّث

النَّعْتُ حِيْنَ يَكُوْنُ جُمْلَةً (The نَعْت when it's a sentence) 381

162. A جُمْلَة (sentence) after a نَكِرَة is a صِفَة (trait/description), and after a مَعْرِفَة is a حال (condition)

التَّوكِيْدُ (The emphasis) 387

163. The تَوْكِيْد (emphasis) is a follow-up word that is mentioned in the talk to ward off what the listener might presume that is not intended by it, and it is two kinds: مَعْنَوِيّ (by meaning) and لَفْظِيّ (by wording)

164. The تَوْكِيد مَعْنَوِي occurs using phrases, each of which connect to a ضَمِيْر (pronoun) that agrees with the مُؤَكَّد (noun that is being emphasized)

- نَفْس - عَيْن - كُلّ - جَمِيْع - كِلا - كِلْتَا

165. The تَوْكِيْد لَفْظِيّ occurs by repeating the phrase, whether an اسم (e.g. رَأَيْتُ التِّمسَاحَ التِّمسَاحَ), a فِعل (e.g. حَضَرَ حَضَرَ الْغائِبُ), a حَرْف (e.g. لا, لا أَخُوْنُ الْعَهْدَ), or a جُمْلَة (e.g. أَنْتَ الْمَلُوْمُ أَنْتَ الْمَلُوْمُ)

تَوْكِيْدُ الضَّمِيْرِ الْمُتَّصِلِ وَالْمُسْتَتِرِ (Emphasizing the attached and the hidden pronoun) 390

166. The ضَمِير مُتَّصِل (attached pronoun) and ضَمِيْر مُسْتَتِر (hidden pronoun) are emphasized by لَفْظ using a detached (مُنْفَصِل) pronoun of *raf'* (e.g. قُمْتُ أنا بِالْواجِب)

167. The attached and hidden pronouns of *raf'* are not given emphasis using نَفْس and عَيْن except after emphasizing it using a detached (مُنْفَصِل) pronoun of *raf'* (e.g. افْتَحْ أَنْتَ نَفْسُكَ النَّافِذَةَ)

الْعَطْفُ (The conjunction) 397

168. The عَطْف (conjunction) is a follower that has one of these حُرُوْف (particles) between it and the word it follows

- وَ - فَ - ثُمَّ - أَوْ - أَمْ - لا - بَلْ - لَكِنْ - حَتَّى

مَعانِي حُرُوْفِ الْعَطْفِ (The meanings of the conjunctive particles) 398

169. The حُرُوْف الْعَطْفِ (conjunctive particles) are nine:

1. وَ - for general combination
2. فَ - for ordering with immediate follow-up
3. ثُمَ - for ordering with delay in follow-up
4. أو - for doubt or offering a choice
5. أَمْ - for seeking something to be specified
6. لا - for negation
7. بَلْ - for turning away from one thing to another
8. لَكِنْ - for correction
9. حَتَّى - for limits (up to/including)

وَاوُ الْعَطْفِ وَوَاوُ المَعِيَّةِ (The conjunctive و and the و of accompaniment) 401

170. The conjunctive و offers that what's after and before share in having the same stipulation applied to them, and the noun after و follows what's before the و in status

171. The واو المعية (the و of accompaniment) does not indicate that what's before and after it share in having the same stipulation applied to them. Rather, it gives the meaning of togetherness, and the noun after the و will always be in *nasb*, on the basis that it is a مَفْعُوْل مَعَه (object of accompaniment)

172. The و is specifically for accompaniment if something prevents it from being an عَطْف (conjunction)

173. The و is specifically for عطف after an action that can only arise from multiple entities

174. If عطف is correct, but not required, the و can be for either عطف or مَعِيّة (accompaniment)

الْبَدَلُ (The substitute) 406

175. The بَدَل (substitute) is a grammatical follower that is paved for using a noun before it that isn't actually intended itself, and it is several kinds:

- بَدَل مُطابِق (congruent substitute)
- بَدَل بَعْضٍ (partial substitute)
- بَدَل اشْتِمالٍ (substituting something for what contains it)

176. بَدَل الْبَعْض and بَدَل الِشْتِمال require a ضمير that goes back to what they substitute for (e.g. قَضَيْتُ الدَّيْنَ ثُلُثَهُ and سَمِعْتُ الشَّاعِرَ إِنْشَادَهُ)

أَدَوَاتُ الِاسْتِفْهامِ وَالْجَوَابِ (The tools used for questioning and answering) 411

الْهَمْزَةُ وَهَلْ (*Hamzah* and هَل) p. 411

177. Questions are asked about what's enclosed in the جُمْلَة (sentence) using أ and هَلْ, and the answer will be نَعَمْ or جَيْرِ or أَجَلْ in the affirmative and لا in the negative

178. أَ is also used ask questions about one of two or more things, and the answer will be to specify one or the other

بَقِيَّةُ أَدَوَاتِ الِاسْتِفْهامِ (The remaining tools of questioning) 413

179. There are other أدوات (tools) used to ask questions besides أَ and هَلْ and some of the most well-known are:

- مَنْ - for intelligent beings
- مَا - for non-intelligent beings
- مَتَى - for time
- أَيْنَ - for place
- كَيْفَ - for how/situation
- كَمْ - for number
- أَيّ - for any of the above

180. If the أداة الِاسْتِفْهام (tool used for questioning) is one of the above seven, the answer will be to specify what was asked about

الِاسْتِفْهامُ وَالنَّفْيُ مَعًا (Questioning and negation together) 415

181. Negative الجُمل الاستِفهامية (interrogative sentences) start with the أداة استفهام immediately followed by the أداة النَفْيِ (tool of negation)

182. Negative interrogative sentences are answered using بَلَى in the affirmative and نَعَمْ in the negative